

15.

CERTAIN
CONSIDERATIONS

Tending to promote

PEACE

AND

GOOD WILL

Amongst *PROTESTANTS*:

Very useful for the present Times.



LONDON,

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Considerations tending to promote Peace.

- 1 Conf. **T**hat some of the most considerable ranks and orders of men, from the Reformation of Religion amongst us, have manifested a desire to have some Favour and Indulgence shew'd to Dissenters in point of Ceremonies, &c.
2. That Dissenters or Non-conformists have often been misrepresented to the World.
3. The late Civil Wars in England were not begun for the extirpation of Episcopacy and Liturgy, or to settle the Presbyterian Government here.
4. That the Modern English Presbyterians as they are call'd, cannot be charged with divers of the Principles imputed to those called Presbyterians in England in the dayes of Queen Elizabeth, or to the Presbyterians in Scotland.
5. That there have been since the first Reformation in England, men of Parts, Piety, and Learning, and of good esteem in the Church of God, who have boggled or scrupled at something in Subscription, or the Conformity injoynd or practised.
6. That divers Dissenters in former times have found favour with the Bishops.
7. That the Parliamentarians in the beginning of our Troubles declare to abhor and detest all designs of Deposing or Murthering His late Sacred Majesty.
8. That the Non-conforming Presbyterians had both their hearts and hands in the Restauration of His present Majesty to His Royal Throne.

9. Many Bishops, Clergy-men, and Scholars, though Non-conformists to the late times, then enjoyed Places of Profit notwithstanding.
10. That it is the declared Doctrine of the Church of England, in her 34th Article of Religion. That every Particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to Edification.
11. That if the New Impositions and the Ceremonies should happen to be legally taken away, many Thousands who now stand aloof off would Joyn with our Church-Assemblies.
12. That the use of force or violent courses for by Matters in Religion, ought by all lawful wayes and means to be stunn'd and avoided.
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Certain



*Certain Considerations tending to promote Peace
and Good will amongst Protestants, useful for
the present Times.*



INSTEAD of Preface, and to prepare the minds
of men for such Considerations as follow,
I desire the Reader to read certain excel-
lent sayings of the Reverend Dean of the
Chappel, now Primate and Metropolitan
of all England, in a Sermon of his Preached
before the King June 28th. 1660. and
after Printed, viz. *I hat's the best the most
Christian Memorie, which as Cæsar, forgets*

nothing but Injuries.----Again, Let's all seriously and sadly look
back, consider and bemoan one another for what we have mutually
done and suffer'd from each other, let's all be sorry for it, and all mend,
perfectly forgiving what's past, and returning to as great a kindness
as ever, and a greater then ever, that so by all mutual good Offices,
we may make amends for former animosities. Shall God, saith he,
so great, so glorious, after so high, so many Provocations, descend to be
at peace with us; and shall we poor worms be at enmity among our
selves for trifles, and that to the hazard of all the comforts of this
life, and hopes of a better? And further, shall we retain the memory
of former unkindnesses, and make a publick Act of Oblivion, which we
expect, a Publick Lye? without either fear of God or shame of the
world. This is not to have peace or enjoy it, but with great ingra-
titude to throw it at him again; it is but to change one War into ano-
ther, the open into secret, hostility into treachery; and by pretending
peace and kindness, to smooth the way to supplantation, and injury,
the most base Serpentine, and unmanly thing in the world.

These Golden sayings premised, I humbly offer these Con-
siderations,

1. Confid.

Confid. That some of the most considerable Ranks and Orders of men, since the Reformation of Religion amongst us have manifested a desire to have some favour, or Indulgence shewed to Dissenters in points of Ceremonies, &c. King Edward the 6th. wrote a Letter to Archbishop Cranmer in behalf of Mr. Hooper elected Bishop of Gloucester.

Right Reverend Father, and Right trusty and Well-beloved, Whereas We by the advice of our Council, have called and chosen Our right Well-beloved, and well worthy Mr. John Hooper, to be Our Bishop of Gloucester; as well for his great Learning, due Judgment, and long Study both in the Scriptures and other profound Learning; as also for his good discretion, ready utterance, and honest life, for that kind of Vocation, &c. from Consecrating of whom We understand you do stay, because he would have you omit certain Rites and Ceremonies offensive to his Conscience, whereby ye think you should fall in Præmunire of Lawes: We have thought good by advice aforesaid, to dispense and discharge you of all manner of dangers, penalties, and forfeitures you should run into, and be in any manner of way, by omitting any of the same. And these Our Letters shall be your sufficient Warrant and Discharge therefore.

Aug. 5th.

Given under Our Signet at Our Castle of Windsor the fourth year of Our Reign.

King James also wrote two Letters to Queen Elizabeth in favour of Non-conformists, one whereof you may read in D. Fuller's *History of the Church*; Book the 9th. Page 203.

After these, King Charles the First, of blessed Memory, in His Answer to the Remonstrance of the House of Commons presented to Him at Hampton Court, December the first, 1641. faith

saith as follows, *In differences amongst Our selves, for matters indifferent in their own Nature, concerning Religion, we shall in tenderness to any number of our Loving Subjects, very willingly comply with the Advice of Our Parliament, that some Law may be made for the exemption of tender Consciences from punishment, or prosecution for such Ceremonies, and in such Cases, which, by the judgment of most men, are held to be matters indifferent, and of some to be absolutely unlawful.* And again in his Message of the 20th. of Jan. 1641. His Majesty proposeth to both Houses of Parliament, the security of the true Religion now professed in the Church of England, and the settling of Ceremonies in such a manner as may take away all just offence. In His Message of the 14th. of February following, His Majesty more fully expresseth himself, viz in these words. *Because His Majesty observeth great and difficult troubles to arise in the hearts of his People concerning the Government and Liturgy of the Church, His Majesty is willing to declare, that he will refer that whole Consideration to the Wisdom of His Parliament, which he desires them to enter into speedily, that the present Distempers about the same may be composed.*—Since, His most Gracious Majesty that now is, and long and long may he continue our Sovereign Lord and King, hath often declared his willingness to Indulge tender Consciences, witness his Declaration from Breda. His Declaration afterword October 8th. 1660. in which His Majesty saith, *Our present consideration and work is to gratifie the private Consciences of those who are grieved with the use of some Ceremonies, by indulging to, and dispensing with the omitting of those Ceremonies.* Which Indulgent Declaration so ravished the hearts of all Your Loving Subjects (saith a Member of the House of Commons, in an Epistle to His Majesty) that Your whole House of Commons, their Representatives, then Assembled in Parliament, immediately after the Publication, October the 9th. 1660. repaired in a Body to White-hall, and there by their Speakers Oration in the Banqueting-House, expressed their extraordinary great joy, and presented their general thanks to Your Majesty, for this Your Majesties most Gracious Declaration and Dispensation, and with their Consciences, in matters not being of the substance or essence of Religion; which gave abundant satisfaction to all peaceable sober-minded men, and such as are truly Religious, in which return of their thanks they were

were all unanimous, *Nemine Contradicente*. Then ordering a Bill in pursuance of Your Majesties Declaration. Note; That this was that House of Commons, which together with the House of Lords, brought His Majesty to His Throne. And hence we may infer that those who are for indulgence to tender Consciences, may be Good and Loyal Subjects to His Majesty. I read, that in the dayes of King *James*, namely, in the Tenth year of His Reign, the Members of the House of Commons thus Petition'd His Majesty.

Whereas divers painful and Learned Pastors that have long time travailed in the work of the Ministrie, with good fruit and blessing of their Labours, have been removed from their Ecclesiastical Livings, being their Free-hold, and debarred from all means of maintenance, to the great grief of sundry Your Majesties well-affected Subjects; We therefore humbly beseech Your Majesty would be graciously pleased, that such deprived and silenced Ministers, living quietly and peaceably, may be restored, &c. See Beames of former light, page 103. And in the Thirtieth year of the Reign of *Queen Elizabeth*, the House of Commons presented to the Lords Spiritual and Temporal a Petition containing divers particulars, for the redress whereof they desire, *That no Oath or Subscription might be tendered to any at their entrance into the Ministry, but such as is expressly prescribed by the Statutes of this Realm, except the Oath against corrupt entring, That they may not be troubled for the Omission of some Rites or portions prescribed in the Book of Common Prayer; That such as had been suspended or deprived for no other offence, but only for not subscribing, might be restored, &c.*

In the next place I shall set before you to consider of the moderation of some of the Nobility. In the Reign of King *Edward the Sixth*, the great Duke of *Northumberland* wrote to the Archbishop of *Canterbury* for favour to Mr. *Hooper* then Lord Bishop Elect of *Gloucester*. The Letter we have recorded by *Dr. Fuller* in his Church History, in these words.

After my most hearty Commendations to your Grace, these may be to desire the same that in such necessary things wherein this Bearer my Lord Elect of *Gloucester* craveth to be born withall at your hands, you would vouchsafe.

vouchsafe to shew him your Graces favour, the rather at this my Instance, which thing partly I have taken in hand by the Kings Majesties own motion. The matter is weighed by his Highness, none other, but that your Grace may facilely condescend thereunto. The Principal cause is, that you would not charge this said Bearer with an Oath burthensome to his Conscience. And so for lack of time, I commit your Grace to the tuition of Almighty God,

July 23. 1550.

Your Graces most assured
Loving Friend

John Warwick.

'Tis thought by the Historian that the Oath scrupled at, was the Oath of Canonical Obedience to the Arch-Bishop, which consequentially commanded such Ceremonies, which Hooper was willing to decline.

In the 26th year of the Reign of *Queen Elizabeth* (if our Historian time it right) eight of the Privy Council wrote a large Letter to the Bishops of *Canterbury* and *London*; towards the close whertof there are these words.

Now therefore we, for the discharge of our duties, being by our Vocation, under Her Majesty bound to be careful that the Universal Realm may be well Governed, to the Honour and Glory of God, and to the discharge of Her Majesty, being the Principal Governor over all Her Subjects under Almighty God, do most earnestly desire your Lordships to take some charitable consideration of these causes, that the People of this Realm may not be deprived of their Pastors, being diligent, Learned and zealous, though in some points Ceremonial, they may seem doubtful only in Conscience, and not of wilfulness, &c.

Your Lordships loving Friends

Will. Burgbley.

George Shrewsbury.

A. Warwick.

R. Leicester.

C. Howard.

J. Croft.

Chr. Hatton.

Fra. Walsingham.

B

'Tis

'Tis thought by Dr. Fuller, that Sir Francis Knollys, Treasurer of the Queens Household, and Knight of the Garter, Father in Law to the Earl of Leicester, was casually absent from the Council Board at this time, and that's the Reason he is mis'd here amongst the Privy Counsellors; for he was, saith he, a great Patron of the Non-conformists. Hereunto I shall add a passage at the Council Table concerning Mr. Paul Barnes, a noted Non-conformist, he was called by Bishop Harsnet to the Council Table, and accused for keeping of Conventicles, and when he was accused hereof before the Privy Council, one of the Noble men said, *Speak, speak for your self*, whercupon he made such an Excellent Speech, that in the midst thereof a Nobleman stood up and said, *He speaks more like an Angel than a Man*, and I dare not stay here to have a hand in any Sentence against him; upon which Speech they dismissed him, and he never heard more from them.

And now after Kings, the Commons in Parliament, and Lords of the Privy Council have appeared in this matter, give me leave to add the testimony of a Bishop in the next place. It was the Bishop of St. Davids, and I think Bishop Rudd. Hear him speaking for Moderation and Condescension in his Speech to the rest of the Bishops in Convocation, May 23. 1604. and being dead, he yet speaketh. *I put great difference*, saith he, *between quod liceat and quod expediat*, and likewise between them that are Schismatical, or open disturbers of the State Ecclesiastical established, and them that are scrupulous only upon some Ceremonies, and other Circumstances, being otherwise Learned, Studious, Grave and Honest men, whose pains have been both painful in the Church, and profitable to their several Congregations; concerning these Preachers last mentioned, I suppose that if upon urging them to the use of Ceremonies and attire prescribed, they should stand out stiffly and choose rather to forego their Livings and the exercise of their Ministry. And though I do not justify their doings therein, yet surely their Service would be missed at such time as need shall require them, to give the right hand of fellowship one to another, and go arm in arm against the Common Adversary, that so there might be vis Unita fortior, in which case, want of their joint labours with ours, there might arise cause of some such doleful complaints as fell out upon an accident of another nature in the Book of Judges Chapter the 5. 15. where it is said that for the divisions of Reuben, there were

were great thoughts of heart. Also remember that the Benjamites, though for their desert, in maintaining a bad cause, were all destroyed saving Six hundred, and the men of Israel swear in their fury that none of them would give his Daughter to Wife to the Benjamites, yet when their hot blood was over, they lamented, and said, there is one Tribe cut off from Israel this day, and they used all their wits to the uttermost of their policy to restore that Tribe again; In like sort if those our Brethren aforesaid should be deprived of their places, for the matters premised, I think we should find cause to bend our wits to the uttermost extent of our Skill, to provide some Cure of Souls for them where they may exercise their Talents. Besides this, forasmuch as in the life-time of the late Arch-Bishop of Canterbury, these things were not so extremely urged, but that many Learned Preachers enjoyed their Liberty herein, conditionally that they did not by word or deed openly disturb or disgrace the State established. ~~Y~~ I would know a Reason why it should now be so general and exceeding strictly called upon, especially seeing that these men are now the men necessary by so much we see the greater increase of Papists to be of late then were before. To conclude, I wish I wish, that if by Petition made to the Kings Majesty there cannot be obtained a quite removall of the Premises, which seem so grievous to divers; nor yet a toleration for them which be of the more stay'd and temperate carriage; yet at least there might be procured a mitigation of the penalty, if they cannot be drawn by other Reasons to a conformity with us. See B. of P. L. p. 205. And now to this Bishops excellent Speech, let me subjoyn what I find in Print, by a Son of the Church, I may say by a great Champion and Pillar of the Protestant Church, in his Preface to the Reader before his *Irenicum*, *What Charter* (saith he) *hath Christ given the Church to bind men up to more then himself hath done?* or to exclude those from Society, who may be admitted into Heaven? It is not whether the things commanded and required be lawful or no; it is not how Christians are bound to submit to a restraint of their Christian Liberty which I now inquire after (Of these things in the Treatise it self) but whether they do consult for the Churches peace, and unity, who suspend it upon such things; how far either the example of our Saviour or his Apostles do warrant such rigorous Impositions. We never read of the Apostles making Laws, but of things supposed necessary--- It was not enough with them, that the things would be

necessary when they had required them. but they looked on an Antecedent necessity, either absolute or for the present State, which was the only ground of imposing those commands upon the Gentile Christians — would there ever be the less unity in a Church, if a diversity was allowed as to practices supposed Indifferent; yea, there would be so much the more, as there was a mutual forbearance and condescension as to such things. And a little after speaking of the Primitive Church; he adds, *It was never thought worth the while to make any standing Law for Rites and Customs, that had no other Original but Tradition. Much less to suspend men her Communion for not observing them.* — The first who broke this Order in the Church, were the Arrians, Donatists, and Circumcellians, whilst the true Church was still known by its pristine Moderation and sweetness of deportment towards all its Members. The same we hope may remain, and the most infallible evidence of the Conformity of our Church of England to the Primitive, not so much in using the same Rites as were in use then, as in not imposing them, but leaving men to be won, by the observing the true decency and order of Churches, whereby those who act upon a Principle of Christian Ingenuity, may be sooner drawn to a compliance in all lawful things, than by force and rigorous Impositions, which made men suspect the weight of the thing it self when such force is used to make it enter. In the mean time, what cause have we to rejoyce that Almighty God hath been pleased to restore us a Prince of that Excellent Prudence and Moderation, who hath so lately given assurance to the world of his great Indulgence towards all, that have any pretence from Conscience to differ from their brethren. From the Premises it appears abundantly that Dissenters and Scruplers in by-matters have had some Friends as well as many Enemies, and the Reason they have had no more Friends, has certainly been a Mis-representation of them to the world as Seditious and Turbulent persons, Enemies to *Cesar* and all good Government and Order in Church and State. And this others in our second Consideration; namely, *That Dissenters or Non-conformists have been frequently falsely represented to the world.* Of old the Jews not worshipping the same Gods that the Egyptians and other Nations did, were accused to worship an Asses head, and once a year to Sacrifice a Grecian according to their Rites and Ceremonies, and to taste and eat of his entrails, and
 in

in the Sacrificing of the *Grecian*, to Swear to be Enemies to the *Greeks*. v. Josephus in his *Second Book* against Apion. Our blessed Saviour himself was accused to be an Enemy to *Cesar*, the Holy Apostles were charged to turn the world upside down. The Primitive Christians were Judged to be Atheists because they would not worship the Gods of the Heathens, on them was laid the blame of all the Plagues, and Droughts, and Famines, and Wars, and what ever else was hurtful to Mankind, as you may read in *Arnobius* his first Book *adversus Gentes*. Of later times the Papists have charged the Protestants as the Authors of Rebellion and Sedition.

Mr. Gattaker had a Book which was given a Neighbor of his (when taken and carried to *Dunkirk*, to make him a good Catholic) the Title was *Monarcho Machia*, or *Jerusalem and Babel*; wherein the Author labours to maintain that the Protestant Religion, and the Presbyterian Discipline, were in all parts introduced and upheld by Sedition and Rebellion: To make this good, he chargeth *Calvin* with such Seditious Doctrine, as the Protestant Leaders built their Rebellion upon. To prove that *Calvin* by his Doctrine dischargeth men of Oaths made to their Sovereigns, he alledgeth his Fourth Book, Chap. 13. Paragraph the 21, saying, *a man illuminate with the truth, Simul vinculis omnibus obediendi legibus & Ecclesia solutus est*. He that once hath perfect knowledge of the Gospel, is absolved from Oaths, and all such Snares. Now turn to the place in *Calvin's* Institutions, and you shall soon descry palpable Knavery. For *Calvin* in all that whole Chapter hath not one word of such Oaths of Allegiance as Subjects take to their Sovereigns, He treateth only of Monastical or Monkish Vows, of these, not of those; his words are only these, *Nunc postquam veritatis notitia sunt illuminati, simul Christi gratia liberos esse dico*. That is, Now they, to wit, who formerly had made such unwarrantable Vows, and out of Error and Ignorance held themselves obliged therewith, after they are enlightened with notice of the truth, are, I say, free by the grace of God. To this, as Mr. Gattaker observes, the same Author adds another as gross and palpable as the former. These seditious and popular Conferences, saith he, the Presbyteries, he means, are condemned by their half-brethren the *Zuinglians*. Hear, saith he, the voice of *Gualterus* a Minister of *Zurich*; how bitter

bitter a Sentence he pronounceth against them in his Commentary on 1 *Corinth.* Cap. 5th. *Galli habent suos Seniorum Consistoria penes quos est omnis potestas & Jurisdictio Ecclesiastica; & in quibus omnium Bellorum contra Regem, & consilia acta, & subsidia collecta sunt.* That is, *The French Ministers have their Consistories of Elders, in whom resteth the Supremacy of Jurisdiction in all causes Ecclesiastical; and by these all Counsels and Resolutions are taken, and all Impositions appointed to maintain the Wars against the King.* Thus the aforesaid nameless Author, but saith Mr. Gattaker, let any man sedulously peruse, as my self have done, the whole Commentary of Gualter upon that Chapter consisting of, and concluded in four Sermons, and he shall find not one title there, either of the French King, or of the French Consistory, or of ought consulted or enacted, or acted in the one against the other. He speaks indeed in the second Sermon on that Chapter, of the Popes Excommunications, wherewith, saith he, they cruelly vexed Kings and Emperors, and were Authors of Civil Wars and Seditions; deemeth the Presbyteriall Government, not so needful under a Christian Magistrate; but leaveth every Church free, to that course of Discipline that they shall find to be for themselves most commodious, without censuring of others, who therein differ from them; And this is all he hath there of this Argument. But this obscure Fellow, for the further confirmation of these his fictions and falsehoods, sends us to Musculus his Common Places, Chap. 10. *Titulus de Officiis Ministrorum;* but Mr. Gattaker saith, that Musculus in his Common Places, Loc. 22. Title the 2d. *De Officiis Ministrorum,* hath much indeed of the pride formality, either no Preaching, or unprofitable Discourse of the Popish Prelates and Priests. Of the Presbyterie not a word good or bad. See Mr. Gattaker his Vindication of the Annotations on *Jeremiah* the Tenth, 2d. v. pag. 15, 16. I cannot tell whether ever Dr. P. H. did meet with this Popish Author, or no; and whether he did Plough with his Heifer in the History of the Presbyterians; yet surely he may very well be yoked with him, for he chargeth the Churches reformed and model'd after the Calvinian Mode of Government in the Low Countreys, France and Scotland with Rebellion and Treason. But as good hap is, a most Learned Bishop of our own Church in his Treatise of Christian Subjection, pag. 521. excuseth the Germans, Flemings, and

Scots

Scots from Rebellion. *Why should the Germans, saith he, submitting themselves to the Emperor at his Election but on condition, not enjoy the same liberties and securities of their publick State, which their Fathers did before them? Why should they be accounted Rebels for preserving their Politie. more than the Italians, who cut themselves utterly from the Empire. by no consent or allowance, but only force and disturbance. The same we say for the Flemings what Reason the King of Spain should alter their State, and overt their ancient Lawes, his Style declaring him not to be King, but Earl of Flanders, and being admitted for a Protector, if he will needs become an Oppressor, why should they not defend the Freedome of their Countrey? The Scots, what have they done, besides placing the right Heir, and be an own Son, when the Mother fled and forsook the Realm? Be these these Furious Attempts and Rebellions you talk of? So Bishop Bilson against his Romish Adversary. And now that Bishop Bilson hath spoken. Let the Priest or Presbyter Dr. P. H. hold his tongue. And let one of his own Order be heard speak in the like case. 'Tis Doctor Peter Du Moulin, Canon of Christ-Church in Canterbury, and one of His Majesties Chaplains. He vindicates the City of Geneva, and the Introduction of Reformation into that State from the Crime of Rebellion. 'Tis utterly false, saith he in his Answer to Philanax Anglicus, pag. 28. that Calvin was one of the Planters of the Reformed Religion at Geneva; false also, that He, or the Reformers of Geneva turned their Bishop out of dores; and false also that the Bishop went away upon the quarrel of Religion. Farell, Fromont, and Viret, were they that wrought under God the Conversion of the City, by their Sermons, and by a publick Conference with the Fryers and Clergy of Geneva, there being then no Bishop in that Town, he was fled eight Months before, seeing his Conspiracy discovered, to oppress the Liberties of the City, by the help of the Duke of Savoy, for which his Secretary was Hang'd, after the Bishop was gone; the said Bishop being hated before for the Rape of a Virgin, and many Adulteries with Citizens Wives; And 'tis most to be noted, that they who after his flight reformed the civil Government, were strong Papists, and mainly opposed the Reformation of Religion. How the aforesaid Dr. Moulin vindicates the French Protestants from Treason and Rebellion, may be seen at large in the Treatise before cited,*

p. 30, 31, 32, &c. I shall here insert as to the French Protestants Loyalty the Testimony of King James, who was a great Monarch, Jealous of the Royal Authority, cited by the aforesaid Author. I never yet knew, saith King James, That the French Protestants took Arms against their King; In the first troubles they stood only upon their defence, before they took Arms, they were burnt and massacred every where; and the quarrel did not begin for Religion, but because when King Francis the Second was under Age, they had been the Refuge of the Princes of the blood expel'd from Court, even of the Grandfather of this King now Reigning, and of that of the Prince of Conde, who knew not where to take Sanctuary: for which the present King hath reason to wish them well: It shall not be found that they made any other War. Nay, is it not true that King Henry the Third sent Armies against them to destroy them, and yet they came to his help as soon as they saw him in danger. Is it not true that they saved his life at Tours, and delivered him from an extreme peril? Is it not true that they never forsook him nor his Successors in the midst of the revolt and Rebellion, of most part of the Kingdom raised by the Pope, and the greatest part of the Clergy? Is it not true that they have assisted him in all his Battels, and helped much to raise the Crown again, which was ready to fall? Is it not true that they which persecuted the late King Henry the Fourth, enjoy this day the Fruits of the Services done by the Protestants? Such a Judgment, saith Dr. Du Moulin is of good weight, coming from a wise King, who was truly informed of the business of his Neighbours. And if so, then Dr. P. H. surely was mis-informed himself, and hath misrepresented the Case of the French Protestants to the world in his late History of the Presbyterians, as he hath also done of the Netherland and Scots. For the Reformed Religion, saith Dr. P. Du Moulin was spread in the Netherlands over the Seventeen Provinces many years before there was any thought of making an Union against the Spaniards, and neither was that Union made upon the score of Religion; but of State for maintaining their Franchises, against the oppression of Spain: As it was sufficiently justified by their chusing Francis Duke of Alençon a Roman Catholick for their Prince. So here, for a farther clearing of the Netherlands from Rebellion. Mr. Camden tells us, that after Reasons had been urged before Queen Elizabeth to prove them Rebels; Her Majesty

Majesty resolved, that it was both Christian Piety to relieve the afflicted *Netherlanders*, embracers of the same Religion She professed, and Wisdom to provide for the safety of Her People. And again he tells us, that *Anno 1587.* the States in Parliament, (where were the Bishops also) congratulated *Queen Elizabeth*, as for good Laws, so for the *French King* and the *Netherlands* relieved. 'Tis worth the observation that *Queen Elizabeth*, and the Parliament of *England* looked on the *Presbyterians* in *Holland*, as of the same Religion with themselves, notwithstanding the difference in Church-Government and Ceremonies. Mr. *Gattaker* observes out of *John Bodin* an Ingenuous and Judicious Writer, and a Papist himself, an Author of good note amongst Papists and Protestants both, a notable commendation of *Geneva*. See *Method. Histor. cap. 6. page 245* *That of the Genevians, saith Bodin, is laudable if ought in any Nation, and that which makes a Commonwealth to flourish, is not in Riches and Majestical Empire, yet sure in Piety and Virtue, to wit the Pontifical Censure, (so he calls the Ecclesiastical or Presbyterial Discipline).—In that City therefore no Harlotry, no Drunkenness, no Dancings, no Beggars, no idle persons, are found.* The aforesaid Mr. *Gattaker* to clear those of the *Genevian* way from Sedition, tells us a Story of Bishop *Elmor*, Bishop of *London* in *Queen Elizabeth's* Reign, viz. that when one Preaching at *Paul's Cross* had inveighed bitterly against the Puritans, as a crew of seditious and turbulent persons, and had affirmed the Puritans to be worse than the Papists; No, quoth the Bishop, he said not therein aright, for the Puritans if they had me amongst them would cut my Roebes only, but the Papists would cut my Throat. The same Author Mr. *Gattaker* tells us, that his Successor Bishop *Vaughan*, when another in the same place, was no less eager in the same Argument, the Bishop said to a Gentleman of his inward Acquaintance who Dined that day with him (as the Gentleman himself told Mr. *Gattaker*) *I wish I could have had the Preachers Tongue to day for some space of time in my Pocket. The way is not to convert or convince that party by Invectives and untruths. It is true they affect not the present form of Government, they are for another; but they seek it by Petition, not by Insurrection or Sedition.* And further to balance Dr. P. H's testimony against the *Calvinians* and *Presbyterians*, and to undeceive well-minded persons

who read his History of Presbyterians, and believe him on that subject as much as they do his Comment on the Creed it self; It will not be amiss to cite here some passages out of Mr. *Bedel*, afterwards Bishop *Bedel*, in his Answer to *Wadsworth*, who objected against the Reformed Religion, what Dr. P. H. doth against the *Calvinian* Reformers, viz. That they were the cause of Sedition and Rebellion. 'You have wronged, saith Mr. *Bedel*, those you have named, and either lightly believed or unjustly surmised your self touching *Luther*, *Calvin*, *Knex*, the *French* and the *Hollanders*: when you make them the raisers of Rebellion, and shedders of blood, whose blood hath been shed like water in all parts of those Countreys, against all Laws of God and Man, against the Edicts, and publick Faith, till necessity enforced them to stand for their lives. Pag. 136. As for the War in *Germany*, saith the same Author, it began not till after *Luthers* death; neither was it a Rebellion of the Protestants; the truth is, they stood for their Lives. The Emperor with the help of the Popes both Money and Arms, intended to root them out, and although at the first the Emperor did not avow his raising Arms against them to be for Religion; yet the Pope in his *Jubilee* published upon this occasion, did not let to declare to the world, that himself and *Cesar* had concluded a League, to reduce the Hereticks by force of Arms to the obedience of the Church, and therefore all should pray for the good success of the War. So the same Author pag. 124. 'As for *Calvin*, he saith, he did not by his unquietness and Ambition revolve the State of *Geneva*, unjustly expelling, and depriving the Bishop of *Geneva*, and other Temporal Lords of their due obedience, and ancient inheritance, for he came to *Geneva* 1536. but *Bodin* in his Second Book *de Repub. Chap. 6.* affirmed, and that in the same year *Geneva* was established a State Aristocratical, which was he saith 1528. *Geneva* changed from a Monarchy Pontifical, into an estate Popular, governed Aristocratically; although that long before the Town pretended to be free against the Earl and against the Bishop &c. Further, whereas Mr. *Wadsworth* layes to the *Hugonots* and *Gheneser* of *France* and *Holland*, the raising of Civil Wars, shedding of Blood, occasioning Rebellions, Rapines, Desolations, principally for their new Religion, Mr. *Bedel*, afterwards Bishop *Bedel*, Answers

swers, pag. 132. 'These poor people having endured such barbarous Cruelties, Massacres, and Martyrdoms, as scarce the like can be shewed in all Stories, are now accused by you as the Authors of all they suffered. No, no, Mr. Wadsworth, they be the Laws of the Roman Religion that are written in blood; It is the bloody Inquisition, and the perfidious violating of the Edicts of Pacification, that have set *France* and *Flanders* in combustion. An evident Argument may be for *Flanders*, that those *Ghentis* which you mention were no *Calvinists*, as you are mis-informed, the chief of them were *Roman* Catholicks, as namely, Count *Egmont* and *Horn*, who both lost their Heads, for standing, and yet only by Petition, against the new Impositions, and the Inquisition, which was sought to be brought in upon those Countreys. And after pag. 134. you would know, *quo Juri*, the Protestants Wars in *France* and *Holland*, are justified. First, saith Mr. Bedel, the Law of Nature, which not only alloweth, but inforceth every living thing to defend it self from violence. Secondly, that of Nations, which permitteth those that are in the Protection of others, to whom they owe no more than an Honourable acknowledgment, in case they go about to make themselves absolute Sovereigns, and usurp their Liberty to stand for the same. And if a lawful Prince, which (saith he) is not yet Lord of his Subjects lives and goods) shall attempt to despoil them of the same, under colour of reducing them to his own Religion, after all humble Remonstrances, they may stand upon their own guard, and being assailed, may repell force with force, as did the *Machabees* under *Antiochus*. In which case notwithstanding the person of the Prince himself ought always to be sacred and inviolable, as was *Sauls* to *David*. And lastly, if the enraged Minister of a lawful Prince will abuse his Authority against the Fundamental Laws of the Countrey, it is no Rebellion to defend themselves against reserving still their obedience to their Sovereign inviolate. These are the rules of which the Protestants that have born Arms in *France* and *Flanders*; and the Papists also both there and elsewhere as in *Naples*, that have stood for the defence of their Liberties, have served themselves, how truly, I esteem it hard for you and me to determine, unless we were more thoroughly acquainted with the Laws

and Customs of those Countreys, then I for my part am. Once for the Low Countreys, the world knows that the Dukes of *Burgundy*, were not Kings or absolute Lords of them, which are holden partly of the Crown of *France*, and partly of the Empire, and of *Holland* in particular, they were but Earls. And whether that title carries with it such a Sovereignty, as to be able to give new Laws without their consents, to impose Tributes, to bring in Garrisons of Strangers, to build Forts assubject their Honours and Lives to the dangerous trial of a new Court, proceeding without form or figure of Justice, any reasonable man may well doubt; themselves do utterly deny it. So far Mr. *Bedel*, afterwards Bishop *Bedel*, Yea, Doctor *Heylin* speaking of the Seventeen Provinces in his History of the Presbyterians, pag 96. Grants that all of them were Priviledged so far, as to secure them all without a manifest violation of their Rights and Liberties from the fear of Bondage. But none so amply priviledged; saith he, as the Province of *Brabant*, to which it had been granted by some well-meaning, but weak Prince amongst them, that if their Prince or Duke (by which name they call'd him) should by strong hand attempt the violation of their ancient Priviledges, the Peers and People might proceed to a new Election, and put themselves under the Clientele or Patronage of some juster Governor. D. P. H. *Hist. of the Presb.* p. 96.

As for the Stirs, Broils, Seditions and Murthers in *Scotland*; which Mr. *Wadsworth* imputes to *Knox*, and the *Geneva* Gospellers, as he calls them, Mr. *Bedel* before cited, p. 128, 129. Answers, They might be occasioned perhaps by the Reformers there, as the broils which our Lord Jesus Christ, saith he, came to set in the world by the Gospel. Possible also, that good men out of inconsiderate Zeal should do something rashly. And like enough the multitude which followed them, as being fore-prepared with a just hatred of the Tyrannie of their Prelates, and provoked by the opposition of the adverse Faction, and emboldened by success, ran a great deal farther, then either wisemen could foresee or tell how to restrain them; of all which distempers there is no reason to lay the blame upon the seekers of Reformation, more than upon the Physicians of such Accidents, as happen to the corrupted bodies which they have in Cure—as for the pursuing
our

'our King even before his birth, that which His Majesty speaks of 'some Puritans, is over-boldly by you refer'd to Mr. Knox and 'the Ministers that were Authors of Reformation in Scotland. And Bishop Bilson, to his Antagonist saith thus, *The Scots what have they done? Besides, placing the right Heir on the Throne, and he an own Son, when the Mother fled and forsook the Realm. Be these those furious Attempts and Rebellions you talk of?* Dr. Rivet as he is quoted by Dr. Peter Du Moulin in his Answer to Philanax Anglicus, imputes not the troubles in Scotland, in the dayes of the Queen Regent, and her Daughter Mary, to the Keformed Religion, but to the hot and audacious brains, or to the bold and stirring nature of the Scottish Nation, yea, it shall be found, as de Rivet observeth; and we find it now saith Dr. Du Moulin, *that the light of Evangelical truth did very much mitigate the fierceness of that Nation, and that those disorders as turbulent as they were, are not comparable to those that were in former times in Scotland.* And lastly, as to this particular, hear what Mr. Cambden saith, namely, *that the Confederacy of the Nobility of Scotland was not to be branded with the note of Rebellion which was made to no other purpose than to preserve the Kingdom, as in Duty they ought, to the Queen and her lawful Successors; which they could not without injury to themselves and theirs, suffer to be undermined by the practices of the Guiles, or so to be transferred to the French.*

3. Confid. *The late Civil Wars in England were not begun for the Extirpation of Episcopacy and Liturgy, or the settlement of the Presbyterian Government.* The House of Commons in the year 1640. had but few, I have heard not five Presbyterians in it. Besides Mr. Richard Watson cited by the Author of the *Friendly Debate*,* and no Friend I'll assure you to Presbyterie, he saith in his History, *That when the English Commissioners came into Scotland, after the War had been near a year in England; and brought a Letter to the Assembly there, from the Parliament of England; they received no other Answer but this, Gentlemen, we are sorry for your Case, but whereas your Letter saith you fight for the defence of the Protestant Religion, you must needs think us blind that we see not your fighting to be for Civil disputes of the Law, which we are not acquainted withall; Go home and reconcile with the King, he is a Gracious Prince, and will receive you to his favour, &c.* It seems by this passage that the War

* In the Appendix to the 3d. Part.

was not begun on the Accompt of Church Government or Liturgy. Again, Judge *Jenkins* in his Remonstrance tells the world *the only quarrel was, and is, the Militia, for which so much blood hath been spent and treasure.* 'Tis observable that the two Houses jast before the breaking out of the War, viz. April 9th. 1642. published a Declaration, wherein are these words. *The Lords and Commons do declare that they intend a due and Necessary Reformation, of the Government and Liturgy of the Church, and to take away nothing in the one or the other, but what shall be civil or justly offensive, or at least unnecessary and burdensom*—This Declaration of the Lords and Commons was Printed and Ordered to be published by the Sheriffs in several Counties in all the Market Towns within the Kingdome of England, and Dominion of *Wales*.

Moreover in the 8th. of the 19 Propositions sent by the Parliament to His Majesty, June 2. 1642. *The Lords and Commons desire, that His Majesty would be pleased that such a Reformation be made of the Church Government, and Liturgy as both Houses of Parliament shall advise, wherein they intend to have Consultation with Divines.* And His Majesty in his Answer to the 19 Propositions takes speciall notice, *that they seem in their 8th. Proposition to desire but a Reformation, and not a destruction of the present Discipline and Liturgy.* Hitherto then, viz. June 2. 1642. the two Houses of Parliament were for a Reformation only, and not for the abolition of Episcopacy and Liturgy. 'Tis acknowledged that afterwards there was a League and Covenant for the extirpation of Prelacy. But yet they who took the Covenant were bound only to endeavour it in their places and Callings, and so far as lawfully they might, and men were told in those dayes from the Prefs and Pulpits, that they might take the Covenant in a sense not exclusive of, or destructive to a Primitive Episcopacy. After this when the four Bills were sent to His Majesty to the Isle of *Wight* upon signing whereof, the Parliament offer'd to treat for all the rest in difference. The Bill for the Abolition of Arch-Bishops and Bishops was none of the four. In the year 1648. the House of Commons voted His Majesties Concessions a Ground of Peace notwithstanding His Majesty had not consented to the extirpation of Episcopacy, only it was, 'tis said, agreed betwixt the King and the Commissioners, that Bishops should be laid aside
for

for three years till the King and the Parliament should agree upon some settled Order for the Church, and upon a free debate had with the Assembly of Divines then sitting, and twenty more of His Majesties nomination, they might 'tis said, have admitted of Episcopacy, if they found that Government most agreeable to the Word of God, and best Reformed Churches. Lastly, as to this Consideration His Majesty that now is, and long, and long may he continue to Reign over us, hath declared, that the Presbyterian Ministers he had discoursed withall, could submit to a Primitive Episcopacy and a Reformed Liturgy.

4. Confid. *That the Modern English Presbyterians as they are call'd, cannot be charged with divers of the Principles imputed to those called Presbyterians in England, in the days of Q. Elizabeth. And that the Presbytery, where it was voted by the Houses of Parliament to be seiled, was far different from the Scottish Presbytery.*

Doctor P. Heylin tells us that Mr. T. C. and others, formerly renounced the Orders they had from the hands of the Bishops, and took a new Vocation from the Presbyters beyond Seas; that the Presbyterians in the Reign of Queen Elizabeth, erected their Discipline in England, without Authority from the Civil Magistrate; that they held the calling of Bishops unlawful, that 'tis not lawful to be ordained by them; that 'tis not lawful to appear in a Bishops Court, but with a Protestation of their unlawfulness. — These are not the Principles and Practices of the present Presbyterian Non-conformists amongst us, they do not renounce their Episcopal Orders. Some of them have been ordained by Bishops since 1660. Yea, are willing to submit to the Government of the Church by Bishops, and to use the Liturgy. Only they humbly desire that the new Impositions by the Act of Uniformity 1662. may be taken away, and some of them that they may be dispensed withall for the three Ceremonies which are of their own Nature Indifferent even in the Judgment of the Imposers; And which we are told were offer'd to have been abated in the Reign of Queen Elizabeth, if that would have given satisfaction.

And as for the late Presbyterian Assembly at Westminster, if you will have it called so, they differed much from the Assemblies of the Church of Scotland. They at Westminster attribute power saith Dr. P. Heylin to the civil Magistrate, not only of calling Synods
and

and Church-Assemblies, but also of being present at them, and to provide that whatsoever is therein concluded be done agreeably to the mind and will of God. As to the matter of Church Government, the divine right of their Presbyteries, the setting up of Christ upon his Throne, the Parity or Imparity of Ministers in the Church of Christ not a word delivered. And a little after he adds: It is to be observed that in the setting of the Presbyterian Government in England, as the Presbyteries were to be subordinate to the Classical Provincial and National Assemblies of the Church, so were they all, to be subordinate to the power of the Parliament, as appears plainly by the Ordinance of the 14th of March, which makes it quite another thing from the Scottish Presbyteries, and other Assemblies of that Kirk, which hold themselves to be Supreme and unaccountable in their actions, without respect to the King, the Parliament and the Courts of Justice: So the Historian pag. 475. of his History of the Presbyterians. And as for those of the Congregational way here, they do not pretend to exemption from all judgement or censure, from the civil Magistrate, or neighbouring Churches, if we may believe the Apologists in their Apologetical narration, p. 21. where they tell us that at a time when they had least dependency on this Kingdom, or so much as hopes ever to abide therein in peace, it was openly and publicly professed, That it was the most to be abhorred Maxim, that any Religion hath ever made profession of, and therefore of all other the most contradictory, and dishonourable to that of Christianity; that a singular and particular society of men, professing the name of Christ, and pretending to be endued with a power from Christ, to Judge them who are of the same body and society within themselves, should further arrogate unto themselves an exemption from giving an account, or being censurable by any other, either Christian Magistrate above them, or neighbour Churches about them.

5. Confid. *That there have been since the first Reformation, men of parts, Piety, Learning, and of good esteem in the Church of God, who have yet bogged or scrupled at something in subscription, or the conformity enjoined or practised.*

In King Edward the 6th his Reign, there were Bishop Hooper, Rogers, Philpot, and others, who disgusted the Ceremonies.

In Queen Elizabeth's Reign, *Coverdale*, as *Dr. Heylin* tells us, waved the acceptation of the Bishoprick of *Oxon*, or any other vacant, out of a disaffection to the Habit of that Order. He says further, That *Alexander Nowel* Dean of *St. Pauls*, spoke irreverently of the Sign of the Cross. Moreover he makes *Mr. John Fox* the the Martyrlogist; *Sampson* Dean of *Christ-Church* in *Oxford*; *Hardiman* a Prebendary of *Westminster*, both the Professors of Divinity in the Universities; and *Whittington* Dean of *Durham*, all Non-Conformists, and relates that one *Whitehead* who had been Chaplain to *Ann Bullen* the Queens Mother, was offered the Arch-Bishoprick of *Canterbury*, but refused it, because he was more inclined to the Presbyterians than the Episcopal form of Government. Besides, we are told that *Peter Martyr* never could be got to wear the Surplice all the time that he was in *Christ-Church* in *Oxford*, and Divinity Reader in that University. *Dr. Heylin* also tells us that Arch-Bishop *Usher* dreaded bowing at the name of *Jesus*; and as we are informed, opposed the introduction of the *English Ceremonies* into the Church of *Ireland*. Not long before the Wars, *Mr. Dod*, *Mr. Cleaver*, *Mr. Lancaster*, and others of eminent worth, were silenced for Non-Conformity, on which occasion, a Conformist of good note, in the life of *Dr. Harris*, thus expresses himself, Now was there a fearful Eclipse upon the Church, a Constellation of Ministers even at once darkned; amongst the rest, those three shining Stars, *Mr. Dod*, *Mr. Cleaver*, *Mr. Lancaster*. *Mr. Dod* was a very eloquent man, he saith, in *English* and *Latine*, so facetious and pithy, that *Mr. Harris* would often say, that if his Apothegms were collected, they would exceed all that *Plutarch* in *Greek*, and others in *Latine*, since have published. *Mr. Cleaver* was a solid Textman. *Mr. Lancaster* a most humble and self-denying man; for whereas he was by birth a good Gentleman, and had been Fellow of *Kings Colledge* in *Cambridge*, where being called to sundry Lectures, and Speeches, he delivered himself in as pure *Latine*, to use the words of that Master of Speech *Dr. Collins*, as ever *Tully* himself uttered, having no Notes before him, but what he wrote on the Nail of his Fingers: Let this man thus accomplished contented himself with a Living under forty pounds per annum, and made no noise of any Learning at all. To these I might add, *Mr. Hilderham*, *Mr. Baines*, *Mr. Perkins*, *Dr. Ames*, *Mr. Cotton* and others, men

famous in their generation, and yet in some things, some more some less dissatisfied.

6. *Confid.* That divers dissenters in former times have notwithstanding found favour with the Bishops. Some of those before named were never deprived of their Benefices, for Non-Conformity, as *Peter Martyr*, *Mr. Fox* the Martyrologist, and *Mr. Perkins*. Others were for a long time by connivance continued in their places and Employments, although but half Conformists. Conformity was not rigorously pressed by Arch-Bishop *Grindall*; nor were all Nonconformists thrust out of all employment in the dayes of Arch-Bishop *Whigist*, though himself a Champion for Conformity. When *Mr. Cartwright* himself, who had written against Conformity, and brandished pens with the Arch-Bishop in the cause, yet was by him quietly suffered to enjoy an Hospital at *Warwick*. *Mr. Brown*, said to be the Father of the *Brownists*, did notwithstanding enjoy his Living of a Church in *Norhampton Shire* (a Parsonage of good value) to his dying day. And Doctor *Fuller* informs us that Bishop *Williams* when he was Lord Keeper of the Great Seal of *England*, procured a License from King *Jamess* under the Great Seal of *England* for *Mr. Cotton* to Preach, notwithstanding his Inconformity as to some Ceremonies. And Bishop *Rudd* Bishop of *St. David's*, declares in his Speech to the Convocation, that those things, meaning Conformity to the Ceremonies, were not so extreamly urged, but that many learned Preachers enjoyed their liberty herein in the dayes of the late Arch-Bishop of *Canterbury* (which was Arch-Bishop *Whigist*) conditionally that they did not by word or deed openly disgrace or disturb the State established. Concerning *Mr. Hilderham*, I find in the History of his life, that he was frequently silenced, and yet frequently by the favour or connivance of the Bishops, permitted to Preach publicly. He was silenced in *June* 1590. and restored again in *January* 1591. Again he was deprived and silenced by Bishop *Chaderton* Bishop of *Lincoln*, *April* 24. 1605. for refusal of Subscription and Conformity: yet after some time by the connivance and favour of Bishop *Overton*, Bishop of *Exeter* and *Litchfield*; he Preached sometimes in that Diocess, and was the main upholder of two famous Exercises, at *Burton* in *Stafford Shire*, and at *Repton* in *Derby Shire*, for divers years. In *January* 1608. by the

the favour of Bishop Barlow, Bishop of Lincoln, he was allowed to
 Preach again at *Asby*, where he was formerly, and so continued from
January 21. 1608. to November the 12th. 1611. In *November 1611* he
 was silenced by Bishop Neale, means, then Bishop of *Coventry* and
Litchfield, who complained to the King of him, inasmuch that the
 King commanded the Arch-Bishop to write to the Bishop of *Lincoln*
 to send for Mr. *Hildesham*, and to silence him, which was
 done accordingly. April the 22. 1613. he was judicially ad-
 monished and enjoined in and by the High Commission, that sa-
 ving the Catechizing of his own family only, he should not any
 time hereafter, Preach, Catechise, or use any of the Offices or
 Function of a Minister publicly or privately, until he should be
 lawfully restored and released of his said suspension. June 19.
 1625. he was Licenced by Doctor Ridley then Vicar General to the
 Arch-Bishop of *Canterbury*, to Preach in the Diocess of *Lincoln*,
London, and *Coventry* and *Litchfield*, under the Seal of that Office.
 March 25. 1630. he was silenced again, and so continued till
 August, 2. 1631. when he began to preach again, and continued
 till *December 17. 1631.* which was the last time he preached, soon
 after he fell sick and died. *his* *perhaps* *last* *in* *meditation*
 Concerning Mr. *Dod*, I find in his life, that he was suspended
 from his Ministry at *Hemwell* by Doctor Bridger Bishop of *Oxford*;
 that after he preached at *Fenny Compton* in *Warwick-Shire*, from
 thence he removed to *Canon Asby* in *Northamptonshire*, where he
 lived quietly divers years, preached over the whole *Parish* of
Asby. Afterwards he was silenced from Preaching at *Asby* upon
 a complaint made against him by Bishop Neal to King *James*, who
 commanded Arch-Bishop *Abbot* to silence him. After the death
 of King *James*, his liberty was procured for preaching again
 publicly by Mr. *Knighly*, and then he was settled at *Fausley*,
 where he preached twice every Lord's day. By these two last in-
 stances it appears, that every stroke of the *Crozier* formerly did not
 strike a perfect *Apoplexy*, and prove mortal, though it made Mi-
 nisters speechless for a time; yet by the Keys of the Church their
 Mouths were oftentimes opened again; and they were able to speak
 and preach as formerly. And here I could name, if it were fit to do
 so, a great man of our own Church, who was one also of great
 Moderation towarthe dissenters; and who when he came to dye,

never, that I heard of, repented the great Latitude or comprehensiveness of his Charity. May the Mantle of that *Elisab* fall on *Elisab* his Successor, as I hope it will, and on all the Fathers and Brethren of the Church of *England*, as I pray it may, that so there may be no complaining in our Streets, that so peace may be within our Walls, and Prosperity within our Palaces, that there may be glory to God in the Highest, and on earth peace to men and good will.

7. Confid. That the Parliament in the beginning of the late War declared for the defence and safety of his Majesties person, and their abhorrence to be thought to design either the deposition or death of his sacred Majesty: Or else it had been impossible for them to have gained the people as they did: Presently after the Battel at *Edgehill*, in a declaration by them published, they express their congratulation for the safety of his Majesties Person and his Children, and their sorrow that they had been in any danger there. In which Battel, is credibly reported, that when Sir *William Balfore* who commanded a Brigade of Horse in that Battel, was ready to charge part of the Royal Army with his Horse, perceiving his Majesty to be amongst them in that Squadron, and fearing lest his Royal Person might have been otherwise endangered, wheeled off, without attempting to make any impression there; whereupon by some he was complained of, but acquitted from censure or blame by the Parliament. And I my self knew some since, Non-conformist Ministers, who made it their business to stir up some of the Commanders of the old Army to join with some of his Majesties Commanders, and to have endeavoured the rescue of his Majesties Person after he was seized on in the *Ist* of *Wighs*. Sure it was the fear the Army had, that the Parliament would agree with his Majesty, which made them so garble the Parliament in *December* 1648. The *London* Presbyterian Ministers laboured to save his Majesties Crown and Life. And the Ministers of some Lectures in the Country, framed and presented to the General and his Council of Officers, their humble advice, with all zeal and earnestness dissuading them with Scripture Reason, and the Consistence of Oaths, from deposing his Majesty, or embrewing their hands in his blood: It was no Protestant Minister, or Presbyter, but a Roman Priest and Confessor, we are told, that when he saw the fatal

stroke

stroke given, flourished with his Sword, and said, *Now the greatest Enemy we have in the world is gone.* And how Dr. Peter Du Moulin, and upon what grounds, laid the Murther of his late Majesty on the Jesuits, the Reader may see in his Answer to *Pbilanax Anglicus*, pag. 58, 59, &c. And if the Testimony of the French may be accepted and why not, for Standers by often see more than Gamesters, we have the Letters of Monsieur Daille, of Monsieur Gache, and of the Marchioness of Turin, to clear the Presbyterians from this horrid Act. And some there are at home, who are so noble, though themselves fought under the Royal Standard, as yet acknowledge that the Presbyterians hated this Murther as much as themselves.

8. Confid. *That the Non-conforming Presbyterians had both their hearts and hands in the Restauration of His Majesty to His Royal Throne.* First, the English Presbyterians did concur with and assist the Scots; some in person, others with their Purse, most with their Prayers, in bringing His Majesty to His ancient Kingdom of Scotland in the year 1650. for which endeavours, Mr. Love and Mr. Gibbons lost their Heads by the Axe, and for which Zeal for His Majesty, many more were imprisoned and condemn'd, though not executed. Mr. Cawton was indicted of High Treason for Praying for His Majesty that now is, as King of England in those dayes. Mr. George Firmin in Print tells us, that he and some others in those times Prayed even in their Congregations for the afflicted Royal Family: Mr. Kirby a Yorkshire Minister was brought up to London and imprisoned for Praying publickly for His Majesty by Name. Yea, so great and publick was the London Ministers Zeal and Loyalty, that there was a Pamphlet Printed, entitled, *A Mourning Lecture for our Morning Lecturers*, calling them the cloudy Clergy, and Beadsmen for the King of Scotland. Most certain it is also, that our French Neighbours the Protestants there, looked on the Presbyterians of England, a little before His Majesties Restauration, as possessed of the power, and sitting at the Helm in England. *That illustrious Assembly*, i.e. the Parliament with Monsieur Drelincourt, in his Letter from Paris, April 3. 1660. afterward Printed; who would have preserved to the King his life, and his Royalty, was without doubt very far from designing to rob his Children of that right which is conveyed to them by a continued Succession.

cession in their Royal Family for many Ages. And again in the same Letter he thus expresses himself. *God himself at this day our Presbyterians the Gentlemen now in Power with the Honour and Reputation of our Church* for if without the intervening of any Foreign Power they recall this Prince and seat Him in His Throne, they acquire to themselves and their posterity immortal Glory, and *for their Monarchs for ever, who charge us falsely as enemies of Royalty, make appear that the Maxim of No Bishop, No King, is injuriously imputed to us.* Now what was desired by this Letter, was done within a short time, and by the Power, Interests, and Endeavours of those here called Presbyterians. The Royalists at that time, not for want of Zeal or Loyalty, but through Policy and Prudence not appearing to publicly least thereby upon that account or occasion, the design should miscarry.

9. *Conlid. Many Bishops, Clergymen and Scholars, though Non-conformists to the late times; yet enjoyed Places or Profits notwithstanding.* The Bishops by Ordinance of Parliament were to have for their Lives 200 l. per ann. each of them. Bishop *Morton*, that Learned Bishop of *Durham*, received a Thousand pound, which was given him by the Parliament, and with which he purchased (if I mistake not) an Annuity of 200 l. per ann. for his life. The Arch-bishop of *Armagh*, Bishop *Brownrig*, Bishop *Skinner*, had places of Employment and Profit in those times. Dr. *Saunderson* afterwards Bishop of *Lincoln*, kept *Boothby Pagnel* Parsonage during the Troubles. Many in several Colledges in *Cambridge* kept their Places without ever taking the Covenant. Dr. *Collins* was suffered to keep his Place of *Regius* Professor without ever taking the Covenant. So did all the Fellows of *Emmanuel* Colledge, except Dr. *Soraby* (who was Ejected on another account) continue in their Fellowships without taking the Covenant. Some Fellows were put into *Trinity* Colledge by Ordinance of Parliament without having the Covenant imposed on them, as I have heard. Further in the Visitation of the University of *Oxford*; the Masters and Fellows there were not Ejected for the Refusal of the Covenant, but upon another score, namely Non-submission to the Visitation. Let me add to the Premises on this Consideration, that the two Houses by Ordinance of Parliament granted a fifth part for the maintenance of Ministers Wives and Children. Yea, that the

Junto, after the Parliament was assembled, made an Act as they
 call'd it, *applied to the* enabling, and requiring their Trustees
 for Bishops, Deans and Chapters Bands, to dispose thereof for and
 towards the relief, maintenance and support of such Bishops, Deans,
 Prebendaries, Singing-men, Choristers, and other Members,
 Officers, and persons destitute of Maintenance, distributing and
 apportioning the same according to the wants and necessities of
 such persons to whom the said disposition shall be made as afore-
 said, and according to further directions as they shall receive
 from the Parliament or Authority derived from it. And further
 may be considered; that in King Josiah his Reformation, although
 the Priests of the High places were put from the Service, yet they
 were still permitted to eat of the portion belonging to the Priests,
viz. of the Unleavened bread amongst their Brethren; *King 23. 9.*
 they had some provision for their maintenance. As also what we
 read in our own Story, *viz.* That in the dayes of King Henry the 8th.
 liberal Pensions were allowed by the King to Abbots, Priors, and
 Monks, &c. at the dissolution of Abbies and Monasteries.
 And to Consider It is declared to be the Doctrine of the Church of Eng-
 land in the 24. Article of our Religion. That every particular or Na-
 tional Church hath Authority to ordain, change and abolish Ceremonies,
 and Rites of the Church; *traded only by mans Authority.* So that all
 things be done to Edification. 'Tis the observation of a Learned
 Gentleman deceased, late a Member of the Present Parliament,
 in an Epistle Dedicatory to His Majesty, That the Popes of Rome,
 although they hold themselves infallible in their Chair, and their Coun-
 sels incredible. Yet they all accord that their publick Missals and
 Liturgies, though made and confirmed by their Jor advice, with
 greatest care and diligence, are amendable, alterable, upon just
 occasions. He instanceth in several amendments and alterations by
 Pope Pius the 5th. And he observes that the same Pope, did think
 fit to reform several things in the new Missal as to the Kingdom
 of Spain, and to alter and dispense with it in no less than 21. par-
 ticulars, notwithstanding his former Bulls and Prohibitions.
 And after that Pope Gregory the 13th. his immediate Successor,
 granted several other Dispensations and Amendments of his
 Missal in sundry particulars comprised in his Bull.—And that
 which ought to be of more Authority with us in England, is
 (what

(what I shall subjoyn to our Doctrine declared in a branch of the 34th. Article of Religion formerly cited) the agreement of our Bishops and Doctors convened at the Dean of Westminsters Lodgings in the beginning of the Parliament 1640. the Persons were the Bishops of Lincoln, Armagh, Durham, Exeter, Doctor Samuel Ward, Dr. Prideaux, Dr. Twisse, Dr. Saunderson, Dr. Featly, Dr. Brownrig, Dr. Holdsworth, Dr. Hackett, and others. The advice they gave, amongst many other things, was, that the Vestments required by the first Liturgy of King Edward the 6th. should not be required, and the Rubrick in that case to be altered. That the Cross in Baptism be either explained or quite disused. That a Rubrick be inserted to declare that kneeling at the Communion is required only in Relation to the Prayer of distribution, Preserve thy Body and Soul unto everlasting life. See Dr. Heylin his Cyp. Angl. p. 444, 445. And now my hearty desire is, that the Prudence, Moderation, and Condescension of these great Scholars and good Men for the Peace of the Church, might turn the hearts of all in Place and Power, to incline them to Moderation and Indulgence at such a time as this.

11. Confid. That if the new Impositions were removed, and that partition wall of Ceremonies pull'd down, and this veil rent away by Legal Authority from the face of the Church, or reserved only for the use of the Mother Churches, I mean the Cathedrals. Many Thousands who now separate from our publick Assemblies, would with one heart and voice joyn with us. We Protestants justly blame the Bishop of Rome, for that having the Keys of Purgatory at his Girdle, notwithstanding suffers so many Thousand Souls to lye in Flames some Hundreds of years, where he can so easily grant a Goal-delivery, and set them at liberty. And if Sin, and particularly the Sin of Schism, be worse than Hell it self, as indeed all Sin is, then I would humbly recommend to the Father of our Countrey, to the Fathers of our Church, & to our worthy Patriots in the Parliament, the removal of those By-matters; that so they may thereby prevent so many Thousands from incurring either the fault, the blot, or the punishment of Schismatics.

12. Confid. That the use of force or violent courses for By-matters in Religion ought by all lawful wayes and means to be shunned and avoided.

Dr.

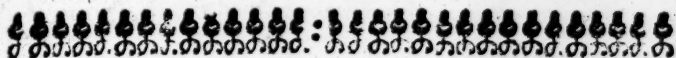
Dr. Heywood in his Answer to *Doleman* the personated Papist, Chap. 9. concerning violent courses in matters of Religion, writes thus, hereupon such cruel Calamities have ensued in most parts of Europe, and especially in Germany and France, with so little furtherance to that cause for whose supportance force was offered, that all the chief Writers of our Age, are now reduced to the former opinion, affirming with *Arnobius*, that Religion is of Power sufficient for it self, with *Tertullian* also, *Lactantius*, *Calliodorus*, *Josephus*, *St. Bernard*, and others; that it must be perswaded, and not enforced. See Mr. *Job. Good.* Answ. to the *Antapol.* p. 233, and 234: Conformable to which Doctrine was the Practice of Bishop *Brambal* in Ireland. See his Replication to the Bishop of *Chalcedon*, p. 152, 153. where he saith, That the Earl of *Strafford* Lord Lieutenant of Ireland did commit much to my hands, the Political Regiment of that Church for the space of eight years. In all that time; let him name but one Roman Catholick, that suffer'd either Death or Imprisonment, or so much as a Pecuniary Mult of Twelve-pence for his Religion, upon any penal Statute, if he cannot, as I am sure he cannot, &c.

I read that when the *Spaniards* drove the *Indians* to Baptism, as we do Sheep to washing, when the white Linnen they gave them to be Baptized in, was foul, the Baptized *Indians* would straight renounce their Christianity, except they might have new white Garments given them. This instance may mind us, that Methods of force and compulsion are not the way to make good Christians, but Time-servers and Hypocrites, rather than real Converts.

The Premises consider'd, and that by our Breaches, way be not made for Popery to enter. 'Tis heartily desired of Dissenters, that they would be earnest in their Prayers to God, and their Petitions to men that there may a healing of our breaches. And to this end, that none of them do any thing, or leave any thing undone, through humour, crossness, or peevishness; that none of them in this matter, or in reference to the Church, be like the *Lawyers*, in reference to the Kingdom of Heaven, of whom 'tis said, that they would not enter in themselves, and hindred those that were ready to enter, *Luk.* 11. 52.

Of the Fathers of the Church, 'tis humbly beg'd, that they would in relation to Dissenters imitate the Father of the Prodigal, who when his Son was yet afar off, ran to meet him, fell on his neck, and kissed him.

Of His most excellent Majesty and the Two Houses of Parliament, 'tis most humbly Prayed, that they would please to remember, That there is as much Power exercised or exerted in abrogating a Law at the Humble desires of Subjects, as in making a Law at their Requests.



A POSTSCRIPT to Conformist and Non-Conformist Ministers.

L *Et all things be done with Charity : And often think of the Answer of pious Mr. Greenham to Secretary Cecil, when he asked him on which side the blame lay in the great Rent 'twixt the Bishops and Non-Conformists. The Fault, said Mr. Greenham, is on both sides, and on neither side ; for, said he, the Godly wise on both sides, bear with each other, and concenter in the Main ; but then there be selfish, peevish Spirits on both sides some, and these make the quarrel.*

FINIS.
